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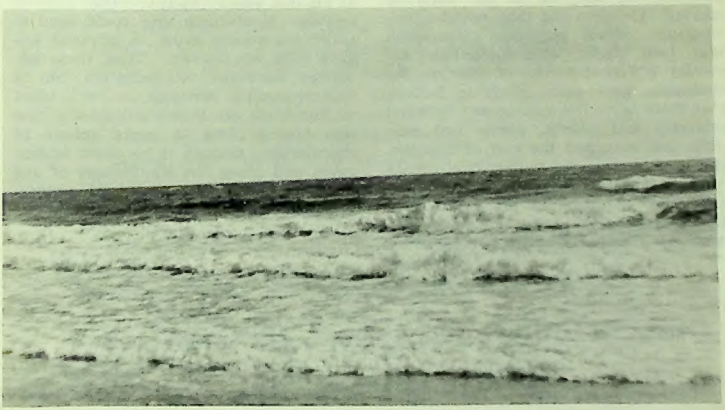

A Physicist Criticizes Evolution

Revealing glimpses of the history of Darwinism

By DOUGLAS DEWAR, B.A., F.Z.S.

"DARWIN: Before and After," which was published in May, 1948, is an important book. The author, Robert E. D. Clark, is a young physicist. As he himself has carefully investigated original sources, his book breaks entirely new ground. Within the compass of 190 pages the author has contrived to produce (1) a valuable account of the growth of the theory of organic evolution; (2) an admirable note on the causes of the phenomenal success of Darwinism; (3) a masterly appraisement of the man Darwin; (4) a valuable summary of the biological objections to evolution; (5) unassailable evidence that the theory stands in direct opposition to all the exact sciences; and (6) a demonstration of the fact that the evolution theory has served to muddle human thinking.

Clark shows how, all along, biology has taken its cue from the physical sciences and has lagged behind them. When chemists believed that by means of the philosopher's stone one kind of chemical element could be transmuted into another, zoologists were quite ready to believe that barnacles could give rise to geese. When physicists came to the conclusion that one metal could not be converted into another, biologists propounded the doctrine of the fixity of species. Linnæus did this, not the theologians. When physicists discovered that heat, light, and electricity are merely different forms of energy, the zoologists were quite ready to believe that there is no impassable gap between minerals and plants, plants and animals, and man and the rest of creation. But at this stage the biologists suddenly found themselves far behind the physicists and chemists. Clark writes (p. 73): "The middle of the nineteenth century saw a series of brilliant discoveries in physical science. Organic chemistry opened up a way of determining exact arrangements among atoms. Physicists were elaborating the molecular theory of gasses with astonishing success, were unifying electricity and magnetism and laying the foundations of thermodynamics. Astronomers were discovering the extragalactic nebulæ and were learning how to classify the stars by their spectra. Every field of research was beginning to hum with activity.

"Such were the advances of physical science. But what had biology to show for itself? Nothing at all. Only an increasing mass of data about natural history, all totally undigested. . . . The news of the great discoveries had begun to permeate society. They produced a feeling of exhilaration and excitement among those who were able to understand what was 'going on,' and an opposite feeling of frustration and inferiority among those who could not even grasp what they were all about. Darwin himself suffered in this way."

Here Darwin came to the rescue with his law of evolution by natural selection. Darwin, writes Clark (p. 75), "discovered a highly ingenious way by means of which not only biologists but the ordinary intelligent reading public of his day could 'catch up' with modern science. Henceforth they could read of enormous strides made in physical science with equanimity. True, these advances remained unintelligible, but it was impossible for any one individual to know all about every advance that was taking place in every sphere of knowledge. Enough if he could understand and grasp the significance of one such advance — the theory of natural selection — which, so he was told *ad*

(continued on p. 105)

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WHENCE CAME THE SEA?

. . . . . *R. E. Hoen*

A Reply to "Life" Magazine's Article on "The Miracle of the Sea"

Little drops of water, little grains of sand,
Make the mighty ocean and the mountains grand.

SO RUNS the simple poetic description of the composition of our earth's surface. But the mountains grand would be far less grand were they composed of nothing more rigid than shifting sand, and the mighty ocean is much more than merely an aggregation of water. Without all the minerals and other substances that are dissolved in the waters of the seas, no life would be possible therein.

However, the very water itself with which the earth abounds is truly unique and wonderful. No other substance that is liquid at ordinary temperatures has such a great capacity for heat through changes of temperature, during the processes of freezing and melting, or while evaporating to steam and again condensing to liquid water.

Unlike most materials, ice is sufficiently less dense than liquid water so that it floats and thus serves as a protection for aquatic life. At the same time this prevents seas, lakes, and streams from freezing solidly all the way to the bottom. If they did so, the heat of summer would melt only the uppermost layer, leaving a floor of ice beneath the deeper waters throughout the year.

Furthermore, water vapor or steam is less dense than air, hence it rises in the atmosphere and is carried high above the earth, there to be chilled and condensed again, with tremendous release of heat, as rain or snow is formed therefrom. All of this makes not only a well-watered earth, but also one that is heated literally by hot water and steam.

Again, water, which is so plentiful on our earth, promotes innumerable physical and chemical reactions. It is an effective agent for the weathering and erosion of rocks. It is a solvent for minerals and other substances, while it is also a necessary component of many kinds of durable crystals. Numerous other equally important and essential functions depend upon the behavior of water. All living cells contain large proportions of it. Plants require it for the manufacture of food, and it is indispensable to animal life in the processes of digestion, nutrition, and respiration.

It can be by no mere chance that so important and invaluable a substance as water is the most abundant liquid on earth. Only an omniscient Creator could have designed and provided a substance so uniquely suited to this earth and to the needs of its inhabitants.

In an article in a recent issue of a widely read magazine, the watery mantle of the earth was justly referred to as "The Miracle of the Sea." Truly, water is a miracle material. But while recognizing the miraculous character of the sea and the water contained therein, the author of that essay gave all credit to the material itself, not to its Creator, who is the Author of all miracles. He said, "We are dependent on the sea not only for certain accessories of existence but for the very character of existence itself. The entity called life emerged from the sea; the basic fabric of all living things was initially determined by it; the entire system of nature composing man's 'environment' is governed by it."[1] He added, "It is, moreover, a fact of deep evolutionary significance that the chemical composition of man's blood is similar to that of sea water—in it swim all the elements of the sea though dispensed in different proportions. One reason is that we came originally, all of us, from the sea."

Magnification of the *miracle of water* so that water is assumed to be the *miracle worker* itself, the very source of life, is typical of those who ignore the God who created both water and life. It is against this sort of materialistic philosophy that the apostle Paul directed a pertinent and divinely inspired warning: "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and Deity, has been clearly perceived in the things that have been made. So they are without excuse. . . . Therefore God gave them up, . . . because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator."[2]

We have seen and been acquainted with water from our earliest childhood. Hence it is quite human to consider it merely as a part of our environment, and take its presence about us as a matter of course. But has it always existed? and whence did it come? How and when were the boundaries of the seas established? Though the Bible furnishes clear and trustworthy answers to these questions, many men have disdained the words of Inspiration and have instead chosen to speculate imaginatively into the realm of origins. Thus fruitless search continues for plausible mechanistic theories to account for the water which now covers much of the earth's surface. In colorful language the author of the article referred to above, after portraying the beginnings of the earth as a molten, incandescent, "featureless ball of anarchic matter, hurtling down the dusty corridor of its orbit," continued:

"Great jets of water vapor and carbon dioxide, pent in the interior, welled up and away to form the primal atmosphere. Slowly the crust cooled. It may have taken a few centuries for the surface rocks to freeze, or a few thousand years, or, as some say, a million years. . . . As the rocks hardened, water vapor and carbon dioxide released in the process of crystallization rose into the cooler atmosphere and collected in enormous cloud masses that shrouded the earth in perpetual darkness. . . . But at last the day came when rains fell and did not boil away. . . . No one can say how long this greatest deluge of all time went on —perhaps for centuries. But when at last the clouds thinned, the primeval oceans glittered in the rays of the bright new sun."[3]

In the first article referred to in *Life* magazine appeared the following ex-

planation of the sea's origin:

"To the question, 'How were the seas created?' there have been many answers. The author of the ninety-fifth psalm sang simply, 'The sea *is* His, and He made it.' Today scientists reply that the earth's waters came from volcanoes—from the interior of the terrestrial sphere. Sealed in the heart of the young planet from the beginning, water vapor and other gases erupted to the surface as the interior cooled, forming a dense pall of clouds which subsequently dissolved in the greatest deluge of all time. . . . But for thousands of centuries thereafter, as the earth's interior continued to cool and contract, new water was squeezed to the surface and disgorged by volcanoes through fissures in the ocean floor until, perhaps a billion years ago, the seas rose to their present levels."[1]

Such descriptions as the above are simply a reflection of the speculations of many evolutionistic philosophers and of the indoctrination to which students are exposed from their very first years in school throughtout their entire period of training. Possibly one of the most accomplished theorists concerning the constitution and history of the earth is Dr. Herold Jeffreys of St. Johns College, Cambridge. Besides other lesser contributions, three editions of his comprehensive work, *The Earth,* have appeared since 1924. The following is a sample of his philosophy concerning the origin of the seas:

"We have seen that the primitive Earth was probably too hot to retain water vapor. The present water was therefore in solution inside the Earth. As cooling proceeded, water would be extruded in the form of steam. At first this could not condense, since the critical temperature is 365° C. [689° Fahrenheit], and much of it was probably lost. It has been found experimentally that at high temperatures and pressures water and silicates [the rock material of which most of the earth's crust is composed] are miscible in all proportions. . . . From this argument alone we must suppose that most of the ocean was dissolved in the magma until a late stage."[4]

Notice the uncertainties and inconsistencies in these proposals. In the first place, no materialistic theory attempts to account for the initial material of the earth or of any other portion of the universe. Evidences of such evasion of the fundamental question of ultimate origins is apparent in the quotations noted above: "water vapor and carbon dioxide, pent in the interior;" "sealed in the heart of the young planet from the beginning, water vapor and other gases erupted." Such a beginning is not the Scriptural one in which "God created the heaven and the earth."[5]

From a purely physical standpoint, had the earth condensed initially from the gaseous state, or from "a primeval cloud of cosmic dust," there would have been no water vapor dissolved in or occluded by such material. There would have been lacking the requisite pressure to maintain the waters of the ocean in such a presumed initial intensely heated silicate magma, particularly in the layers near the surface in which most volcanoes have their origin. The Biblical account portrays the original water *above* the earthly materials, not admixed with or dissolved in them.

Further, the Scriptural record is positive, not suppositive; it is rational, not imaginative. No place is found therein for such circular reasoning as "the primitive Earth was *probably* too hot to retain water vapor. The present water was *therefore* in solution inside the Earth." The author here has begged the question and fabricated a premise to fit the conclusion he has proposed. The Bible record does not deal with probabilities, such as "water *would be* extruded;" or "we must *suppose* that most of the ocean was dissolved in the magma." Rather

the inspired record says positively: "And God said. . . . And it was so;"[6] "He commanded, and it stood fast;"[7] "He commanded, and they were created."[8]

Contrast the theories and uncertainties of evolutionistic philosophers with the inspired rehearsal of the creation account as given by the psalmist: "For the Lord is a great God. . . . In His hand are the depths of the earth; the heights of the mountains are His also. The sea is His, for He made it."[9] "Thou didst cover it [the earth] with the deep as with a garment; the waters stood above the mountains."[10] The Genesis record portrays a similar picture showing the initial condition of the earth as the Creator brought it into existence and how on the third day of creation week He creatively disposed the water into its assigned place. "And the earth was without form, and void [vacant]; and darkness was upon the face of the deep [waters]." "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."[11]

The earth was covered with liquid water and enshrouded with clouds[12] when the Creator had brought into existence the materials of which our world is composed. It was not *molten*, by far not *incandescent*. It did not require untold ages to cool off; but, instead, in the course of one short literal week, He organized it completely and made it a beautiful, perfect, and populated world.

To give due honor to the great God and Creator of us all as well as of everything else on the earth, let us heed the divine injunction, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."[13]

[1] "The Miracle of the Sea," "Life," Feb. 9, 1953. Copyright, Time Inc.
[2] Romans 1:19-25, Revised Standard Version.
[3] "The Earth Is Born," "Life," Dec. 8, 1952. Copyright, Time Inc.
[4] Jeffreys, "The Earth," page 275. Cambridge University Press, 1952.
[5] Genesis 1:1.
[6] Genesis 1:6 and 7, 9, 11, 14 and 15, 24.
[7] Psalm 33:9. [8] Psalm 148:5.
[9] Psalm 95:3-5, R.S.V.
[10] Psalm 104:6, R.S.V. [11] Genesis 1:2, 9.
[12] See Job 38:9: "When I made the cloud the garment thereof, and thick darkness a swaddling band for it." [13] Revelation 14:7.

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An Examination and Assessment
R. E. D. Clark, M.A., Ph.D
The publication of Darwin's "Origin of Species" raised a controversy that is still with us. Dr. Clark examines the situation before and after that great occasion, and the factors, both scientific and personal, that led Darwin to publish his book. He then evaluates the effects upon society, both academic and general, of the implications of Darwin's theory. He concludes with an examination of the considerably altered scientific situation today
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EVOLUTION AND MODERN SCIENCE

By Prof. George McCready Price

I once suggested that there ought to be a time limit on a scientific theory, so that after a theory has been before the world for a certain length of time—say fifty years or so—and every possible line of research and experiment has been investigated with nothing but failure to confirm the theory, the theory ought to be outlawed. We have done this with the theory of the elixir of life, with perpetual motion, with spontaneous generation, and with many other phantasies. **Why not do the same with the theory of organic evolution?**

Organic evolution is only one subdivision of the cosmic theory of evolution, which attempts to trace by natural development everything from the nebula to the Sermon on the Mount.

Failures of the Theory

The theory is an utter failure astronomically. Perhaps there never has been a scientific generalization that has received more universal recognition than the nebular hypothesis of La Place and Kant at one time received. But we now know that the theory is not true. Wherever modern physics and kinetics have come to grips with this theory it has broken down. The same may be said regarding all the many substitute theories that have been invented to explain the origin of our solar sytem. J. H. Jeans showed that "not a single system is known outside our solar system which resembles it in the least degree" (Nature, March 1, 1924). He also showed that there are plain and insuperable objections to every theory hitherto propounded for explaining the formation of our solar system.

As for the supposed stages discernible among the stars, Harlow Shapley has demonstrated that by studying the light from the various parts of giant clusters, some of which light is 2,000 centuries older than that from other parts, we can recognize no physical evolution during this immense length of time.

Evolution is not confirmed in the realm of astronomy. **Radioactivity points out the next failure of evolution, in proving that the chemical elements are disintegrating, and not evolving; hence matter cannot have existed eternally, but must have been created.**

Of the ninety-two elements, the heaviest ones are giving off particles continually, and by this loss are being changed over into some of the lighter ones. We can watch the transfofmations, but we cannot hasten or retard them. What is more important, the reverse process has never been observed. As far as modern science knows this reverse process has never occurred since the beginning of things.

Two things definitely follow from these facts: (1) matter is not evolving, but is disintegrating; and (2) the elements that compose matter cannot have existed from all eternity, but must have had a start or a beginning; that is, they must have been created.

R. A. Millikan has sought to evade the force of this objective demonstration by supposing that somewhere, away off in the laboratories of the stars, the reverse process of building up atoms may possibly be going on. I do not call this a scientific remark. It is a philosophic expression of faith in a mechanistic or materialitsic theory. Why will not scientists abide by the settled results of their own science, instead of invoking some materialist philosophy to bring in a decision directly contrary to the objective evidence in the case?

Sir Oliver Lodge tries by mere rhetorical cleverness to sidestep the force of these discoveries. He says: "We have not learned how to pack hydro gen into helium or into any other of the heavier atoms—as yet. No, not yet" (Scientific American, May, 1924). But this is unscientific nonsense. It would be just as good science for some mechanic to say: "We have not yet solved the problem of perpetual motion." Or it would be just as scientific for some belated disciple of Charlton Bastian and Jacques Loeb to say: "We have not learned how to turn the not-living into the living—as yet. No, not yet."

Where Cosmic Evolution Breaks Down

Cosmic evolution breaks down again in that it cannot show any nonmiraculous way by which life can come from the not-living. This is so well known that I need not dwell on it here. "To-day the principle of omne vivum ex vivo is universally accepted

by men of science. Of the ultimate origin of organic life from inorganic life we have not the faintest inkling" (Marcus Hartog, Cambridge Natural History," Volume 1, page 44).

This problem of the origin of life, says Charles Schuchert, is "the greatest of the unsolved problems confronting man." This is not spoken by him as a scientist, but as a materialistic philosopher. Science has solved the problem long ago: Life must have originated by some process or method not now going on, that is, by some supra-natural process. In other words, Life must have been created.

The Principle of Distinctness

Zoologists have divided the animals of the world into ten or a dozen phyla, or great groups, the animals of each of these phyla being so entirely different from those of any other phylum that we cannot conceive how one could have evolved into the other; nor can we figure out (by anything but pure imagination) how any two of these phyla could have sprung from a common ancestry. Accordingly, very few modern scientists continue to believe in the old theory of monophyletic evolution. They demand at least a polyphyletic origin of the various animals. D. H. Scott in his latest book expresses the same idea for the botanists: "On the whole, one is impressed by the independence of the various phyla or vascular plants, all through the geological record" (Extinct Plants and Problems of Evolution, page 202; 1924).

The same principles of distinctness and the impossibility of finding a concrete example of a common ancestor for any two kinds holds true for the classes, the division, the orders, and the families. It is nothing but the sheerest speculation, nothing but an impulse wholly foreign to sober science, that can lead any one in this year to intimate that we can understand the origin of any one family from any other family to deal only with these last and smallest divisions.

The families are divided into genera, and each genus is again divided into one or more species, the latter being often further divided into varieties or sub-species. Mendelism may readily be invoked to explain the origin of varieties, perhaps even of Linnaean species, certainly of Jordanian "species", which are about equivalent to varieties. What Linnaeus originally termed "species" would be about equivalent to what we now term genera. Thus the sticklers for the original creation of "species" might very well change their term to genera. While it is still scientifically true, as Bateson says, that we do not know anything definite about the origin of species it seems quite probable that (in most cases) all the genera and species grouped under one family may well be supposed to be a common descent. This would make the family the largest group that we can with any show of scientific probability suppose to have been derived from common ancestors.

It is not proper to term such a process "evolution." The latter term has long been used in an entirely opposite sense, until it has acquired a definite technical meaning very different from the phenomena here spoken of. To illustrate again from botany I quote from Dr. D. H. Scott with whom I fully agree: "We know nothing whatever of the origin of the Angiospermous families . . . They seem to appear suddenly in their full strength, like Athene sprung from the brain of Zeus. We know nothing of their evolution" (Extinct Plants and Problems of Evolution, pp. 217, 57).

Many of the leading botanists are with Scott in all this. Indeed, H. B. Guppy and J. C. Willis, other leading English authorities, are saying that we must suppose an origin for the great families under very different conditions from anything now going on; and futhermore (as they say) their differentiation "did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families and genera appearing at a very early period, and subsequently breaking up into other genera and species" (Age and Area, page 221; 1922).

Direct Creation Vindicated

This is so nearly like the real creation of all the great primal kinds of both plants and animals from which the great diversity of our day may have descended by natural process that I see no reason for further debate. If the zoologists will be saying the same things; for the evidence is overwhelming that the principle here enunciated by Scott, Guppy and Willis is just as true of the animal as of the plants. Thus the general principle of a direct creation for all the leading types of life will be vindicated.

All this, however, has been supposed to be forbidden by the geological evi-

dence. It has long been taught that life has been occuring in group after group, covering many millions of years; that geologists know the precise order in which the various types came into existence during all this time, and that geological order does not countenance this origin of all the various families at one time.

This leads us to my last point, which deals with the geological. The subject is too large to enter upon in detail. I have dealt with it at length in several volumes (note The New Geology, a Textbook for Colleges 1923). It may suffice to say that we have recently found out that the geological succession of life in a very precise order and spread out over a prolonged period of time is all a big blunder. This order in which the various kinds of life appeared is now completely discredited. We realize that there is no method of proof that will stand critical examination to warrant us in saying that the trilobites, for example, lived and died before the dinosaurs, or that the latter lived and died before the mastodons and the other large mammals, including man. In short, while we can in any specific deposit say that the lower beds were laid down before the upper ones, there is no possible scientific method of enlarging this local succession into a scheme of world significance and extent. Hence, the entire scheme of the early evolutionary geologists has had to be revised; and we now realize that there is no good scientific reason for saying that any one kind of plant or animal lived and died before any other particular type came into existence.

(continued from p. 98)

nauseam, was one of the most, perhaps the most, wonderful discovery of the day. And this he could do without calculus, without a grounding in physics and chemistry, without the need for years of work to be spent in a laboratory. Any moderately intelligent reader — provided he made some effort — could master Darwin's 'Origin' and so could share the thoughts of one who was proclaimed to be as wise as Galileo or Newton, Faraday or Clerk Maxwell."

It is true that the idea that man had sprung from an ape was humiliating, but it meant that a sinful act was not blameworthy, being a relic of the past. Moreover, Darwin said that man may feel some pride at having risen to the very summit of the organic scale and may hope to rise still higher in the distant future.

Thus the evolutionary theory seemed to restore biology to the level of the physical sciences. But these sciences were revealing a fact that must inevitably lead to the collapse of the theory of organic evolution, viz., that *throughout the universe disorder tends to increase.* This is the law of entropy, or the law of morpholysis.

In the chapter of his book dealing with this matter, Clark writes (p. 166): "In thinking backwards in biology we come to the same kind of impasse that we reach in physics; we come to a point beyond which the mind can go no farther. It is easy to avoid the difficulties by just failing to think about them. That was done in the case of astronomy, when Newton's sound reasoning was ignored and it was supposed by those who never paused to face the difficulties, that a primitive fire-mist was all that was required to make the universe. It took many years before that myth could be exploded. Yet much the same thing is still being done in the case of biology. Here, also, the origin of living organisms and their subsequent development from simple to complex — if they did so develop — cannot be reconciled with the principles of science. Just as there must have been a creation of the universe, a period when the principle of the uniformity of nature most certainly did *not* operate, so we must imagine a creation at the start of life — perhaps many such creations."

Dr. Clark closes the chapter on "Evolution and Physics" as follows: "Look your difficulty straight in the face — and pass on! . . . is exactly the attitude which many moderns still adopt towards evolution. Whole books are written on the subject in which the real issues are never so much as mentioned. The situation is little short of fantastic, and it seems clear that a reaction is more than due."

—*Sunday School Times*,
July 23, 1949

Some Reasons For Rejecting Evolution

Dudley Joseph Whitney

(Editor's Note: Some weeks ago Mr. Whitney's niece, who is a High School teacher in California, requested that he prepare a paper giving some of his reasons for rejecting the theory of Evolution. Her chum who is a teacher of Biology also expressed a desire that such a treatise be prepared. The following is what Mr. Whitney wrote for the two young women.)

My Dear Niece:

The theory of evolution is that all plants and animals originated or developed by modification during descent from simple one celled ancestors which were themselves the product of evolution. What might be called miracle, or the exercise of supernatural power by a deity, is ruled out of consideration altogether.

As opposed to that my theory is that man and lower animals and plants were actually created by divine power. It is decidedly unscientific to say that there is no God, but granting God, the possibility of creation must be assumed. It is folly to think that God could be and yet not have the power to create, or to control matter. That is the philosophy of the thing. You can easily see the contrast between the two philosophies: that of creation and that of evolution.

Now there has been a tremendous amount of muddled thinking by almost everybody concerned on this proposition. The creationists have almost invariably made thier fight on the thesis that species are fixed and unchangeable to any material extent, that, for example, a South American monkey with 36 teeth and a prehensile tail had separate ancestors from an African monkey with 32 teeth and no prehensile tail. The evolutionists of course decided that creationists were wrong and that all monkeys evidently came from the same original ancestors even if there were differences in teeth and tail and otherwise. Therefore they decided that "evolution" was a fact. I notice, for example, in the recent book, "Creation by Evolution" (a defense of evolution) that the authors time after time point out where there has been change of species and they forthwith assume that evolution is true and undeniable.

It is self-evident to any thinking person that this position is absurd with both evolutionists and creationists. It is one thing to decide that all monkeys descended from some original monkey species and quite another thing to decide that monkeys descended from tree shrews and fishes. You would think that any normal individual could see that, but apparently neither creationists nor evolutionists have been able to see it so far. In my writing I have tried my best to get the idea over with surprisingly little

success. Some of the leading Fundamentalists are very indignant with me for daring to suggest such a thing. Still I have hopes. For myself I am convinced that there has been an enormous amount of species change, but that the original monkeys and owls and clovers and oaks and so on were created, not evolved.

My proposition is that God created plants and animals and man for a perfect earth and made them perfect originally, but when man fell into sin and foolishness the whole creation went wrong, so that there has been an enormous amount of change. It has always been a change downward, not evolution upward.

Take, for example, the tail of a peacock. It is absolutely inexplicable from a naturalistic standpoint. Darwin thought he explained it on his theory of sexual selection, but that theory has been cast to the four winds. (See, "Evolution the Way of Man," by Vernon Kellogg.) The struggle for existence would be far more likely to eliminate such an appendage than to originate it, but when a person sees the extended tail of a peacock he can well imagine that it was made for an ideal earth.

You will wish to get an idea about the evidence and although it is impossible to more than barely touch the problem in two or three pages I may be able to provide a bird's-eye view of the situation.

We know that like produces like: oaks come from oaks and owls come from owls. There is some variation in individuals, but the progeny is definitely oaks and owls. What nature does now it is right to assume that nature always did, save as the Creator directed otherwise. That is science. Yet if this was always so the first oaks and owls must have been created: otherwise they would descend from ferns and reptiles, or something of the sort. In the theory of evolution this contrary-to-nature assumption is a necessity, and yet it is very apparent that it is unscientific. That is, although such a thing may have occurred, the evidence is flatly against it, and it would take astonishingly strong evidence to overcome that assumption. I think that every logician will agree with me on that.

And yet when the evolutionists try to bring forward such evidence they are totally unable to do so. In fact it is 90 per cent against them, not for them. They can, it is perfectly true, demonstrate the probability of an enormous amount of species change, that many oak species are all related and many owl species are related through common ancestors, but when they try to go farther they come up to a blank and impassable wall.

For instance again, it is one problem to make owls split up into many owl species and another thing altogether to make that owl come from a reptile and that reptile from a salamander and the salamander from a fish. It is even more a problem to

evolve an eye in animals none of whose ancestors ever had eyes.

Even when they try to get simple changes of species they are blocked as to method. Darwin's theory of species change is rejected by 90 percent of the best biologists. (See Kellogg's book again, or H. F. Osborn's writings, or almost any good book on evolution.) If they cannot account for even a simple thing like species change, it certainly is unreasonable to assume that fore legs would change to wings, two chambered heart change to four chambered heart, and so on almost ad infinitum. They might do it, but it would take miracle to make it and once the evolutionists call in miracles to help them out they have gone over to the position of creation.

There certainly is nothing in the fossil record to demonstrate, or to indicate at all, that things like this occurred. For instance, as you may know, the evolutionists assume that there has been a long series of geologic ages extending back a billion years or more. They assert an age of invertebrates, an age of fishes, an age of amphibians, an age of reptiles, an age of mammals and an age of man.

Down in the alleged Devonian period is the first trace of amphibians, a footprint of an amphibian. There is no sign whatever of any intermediate fossil between water living fish and air breathing amphibian.

Up until the middle of the Mesozoic period there was no sign of the real flowering plants: pansies, oaks, clovers, grasses. Then suddenly, in the lower Cretaceous period all over the earth there are numerous and very diverse plants of this kind. I would ask any logician if this was not a better indication of absolute creation than of evolution, particularly when it is a fundamental rule of genetics that like produces like.

We come to the first great period of the age of mammals and we find fossils of highly organized whales and of bats. It is a far cry between reptile and mammal and between tree shrew and whale, yet before there could be whale, according to evolution, reptile would have to change to tree shrew via egg-laying mammal and marsupial (opossum-like creature) and tree shrew would have to change to whale. The fossil record starts off all of a sudden when it comes to mammals. That looks like creation I must say. As far as that goes it looks like folly to assume that a tree shrew would take to the water and become a whale, or take to the air and become a bat. People who would prefer such a conclusion to the belief in creation by divine power seem overly anxious to rule God out of the affairs of His creatures.

As far as man is concerned, he appears suddenly and full grown. Not one of the ape men relics are more than very small parts of the skull and skeleton and all are open to serious attack, as you can see by

reading "The Case for Creation," by George Barry O'Toole, the well-known biologist. When whole skeletons are found they are invariably real men. This is definitely true of the Neanderthal men and even more of the Cro-Magnons, who, in comparison with present mortals, almost deserve the term of supermen.

Every one who knows anything about ancient history knows that modern races of men: Aryans, Semites, Mongolians, etc., started their careers only a few thousand years ago from west central Asia and they started as distinct and highly advanced races It is folly to think that such a thing could happen if man had been real man for a million years and as far advanced as the Cro-Magnons 50,000 years ago. What, did they all die off about five thousand years ago except a few families, and those few families suddenly spread out to dominate the earth! Such a conclusion is absurd, but it would be required by the theory of evolution.

After all the problem of evolution is as much history as it is biology and I am absolutely convinced that the scheme of earth history which passes as standard among geologists is wrong and Genesis history is to be preferred. It would take too much time to discuss this, but I will just outline the case.

1. Geologic time (rock strata) could at the best be only a small fraction as long as evolutionary geologists assert in their effort to justify an acceptance of the theory of geologic ages. I have discussed this in various articles.

2. The sedimentary deposits indicate conclusively much of a catastrophic nature for their origin: that is, some great earth disturbance, rather than slow, natural processes like those which go on now. For instance, it would take a tremendous movement of earth and water to catch and kill and bury fishes (particularly salt water fishes) so as to make good fossils, yet well preserved fish fossils can be found by the million. Also, the organisms which provide our petroleum must certainly have been buried suddenly, otherwise they would have decayed and never would have made petroleum. Catastrophe and not uniformity is inevitably indicated by this. We are driven to think of Noah's Flood in this connection.

3. There are strong indications of a series of ages of some sort nevertheless, though not of a kind to permit evolution, for it certainly would take untold millions of years to evolve birds and beasts and men, to say nothing about plants and about lower animals, but there is one conclusive piece of evidence against those geologic ages. Time after time sedimentary strata which are alleged to be very old lie smoothly and seemingly undisturbed on top of rock, likewise undisturbed, which is alleged to be much younger. I could cite instance after instance of this. If the one was shoved over on the other there would be signs of

terrible disturbance, but no such signs are there: also the interior of the earth is as rigid as a ball of steel and there is no way by which such movements could take place.

There are many other such lines of evidence, but this is no place to cite them. It seems easy to get dozens of books asserting evolution in our public libraries and hard to get even one which shows the fallacies of it. If you wish I can mail you a book or so on the subject. From the standpoint of geology the writings of Professor George McCready Price are to be commended. Geologists condemn him vigorously, but it is not hard to check up on his statements in his critics' books and to find that he is sound in his data.

I know that there are many features which suggest evolution very strongly, yet I have never seen one argument advanced but what was based on some fallacy which could easily be pointed out; or, in a few rare instances, if it was valid evidence for evolution there could be put against it ten times as much evidence against evolution. I know perfectly well that far and away the strongest evidences for evolution are those which indicate the development of many species from one species. That is "evolution" after creation. It has no bearing whatever on the problem of original creation versus original evolution. Eliminate that line of argument for evolution and there is almost nothing left. As far as I am concerned I see everything demonstrating creation, hardly anything suggesting evolution, and although in a brief outline like this the evidence cannot be put forward very conclusively I am hoping that the case as presented will show that it is the creationists who have real science on their side and the evolutionists who ought to be on the defensive, and a very poor defense they could make if the matter came to an issue.

I can hardly write enough to make a book just for you and Rose, but if there is any special point you want me to take up, just call on

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Import of the Struggle for Existence

By Professor William J. Tinkle, Ph.D.

JUST AS THERE ARE CERTAIN TUNES that one finds himself humming even though the words of the song are not outstanding, so there are certain phrases in our language that seize the imagination and become popular slogans. Among these are "the struggle for existence." and the companion phrase which is based upon it, "the survival of the fittest." Charles Darwin was the chief one who made them famous (although he borrowed the first from Thomas Malthus) and made them the basis of the evolutionary hypothesis. We still recognize a certain amount of struggle in the world. but cannot find such extensive results as once were claimed.

Although he was a sociologist and not trained in biology, Malthus claimed that in nature there is a universal tendency toward overpopulation. If all the seeds borne by plants, especially weeds, should grow, there would not be room enough for them. He noted the same prodigality of reproduction among animals, and stated that there is bound to be insufficient food for them.

Malthus postulated that life tends to increase at a rate represented by multiplication, while food increases at a rate represented by addition, which is much slower. In this he could not be correct because the food of living things is other living things (or substances made by them), so that wild animals do not increase more rapidly than their food. But he made the gloomy application that poverty of the laboring classes of people cannot long be escaped.

Can you imagine how this misanthrope would have opened his eyes if he had seen cotton plowed under and little pigs made into fertilizer because there was too great an abundance!

When Darwin read this account of natural overpopulation he said that since there are too many creatures they struggle among each other and only the fittest ones survive. These animals, Darwin claimed, transmit the improvements that made them live when their brothers perished, so that the next generation is more fit, and in thousands of generations there would be quite an improvement.

The theory was so ingeniously worded that merely to state it predisposes one to believe it. But it has not stood the test of modern experiment. Darwin took it for granted that animals and plants vary in every direction, which has not been realized. He further supposed that all variations are of the same nature, while modern geneticists have recognized two outstanding kinds, namely, acquired characters and mutations, beside minor kinds.

IT HAS BEEN SHOWN in a previous article that acquired characters, the response of a creature to the environment, are not inherited. Since most of the variations involved are of this category, this discovery was quite a blow to Darwinism. An example of an acquired character would be an animal that had good pasture and grew larger than the average; but its offspring would be only of average size.

A mutation is a change that is heritable, but it arises infrequently, in only one member of a population, and affects but one organ usually, although the general vigor often is reduced. Many have appeared in the fruit fly, *Drosophila melanogaster*, examples being white eyes, bar-shaped eyes, forked hairs, black color, reduced wings, and no wings at all.

A majority of all mutations are lethal, according to Muller,[1] causing the death of the organism before maturity. If mutant types were improved types, then there would be some evolution as a result of the survival of the fittest; but the rub is that they are not improved types. Only one mutation, *eversae*, a wing variation, is claimed to be more viable than the wild type of fruit fly, and this claim is not corroborated by other investigators.[2]

Man prizes such mutations as seedless oranges, stringless beans, and hornless cattle, but from the standpoint of the species itself the change is not a benefit.

THUS WE STILL BELIEVE there is a struggle for existence (although much activity should be called effort rather than struggle), but it cannot be shown to result in evolution. What the struggle does do is to eliminate some of the animals that are diseased, or crippled by accident or mutation, and this result we cannot regret. By the struggle for existence a standard is set up in nature and a lower limit is maintained, which tends to keep the average about the same from generation to generation.

From the facts stated above we are coming to realize that while the struggle for existence eliminates the most inferior plants and animals, it does not create new and superior types. We believe, more easily than formerly, that in the beginning God created the kinds of plants and animals. Since He bade them keep their type by reproducing after their kind, the type is not improved by chance variations among the victors in a free-for-all melee.

[1]Snyder, L. H.: *Principles of Heredity*, 2nd. ed., p. 222; Heath, 1940.
[2]Dobzhansky, T: *Genetics and the Origin of Species*; Columbia University Press, 1941.

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An Evolutionist's Frank Admission

LOOKING back over some of the annual reports of the Smithsonian Institution, we came across this rather frank statement of the way in which life began on this earth:

"Once, very long ago, even as a geologist reckons time, a strange thing happened. We do not know why or how; but a certain combination of substances acquired the quality that we call life. In many ways the first organisms, doubtless unicellular and microscopic, defied the ordinary laws of physical nature. Especially was this the case in their capacity for sexual reproduction and its consequent succession of ever-changing individuality; in other words, in their quality of evolution. The organic world, surrounded, influenced, and in no small measure controlled, by the inorganic, started on an adventure that led it ever further from the mechanical principles of insensate forces. Today that same 'life,' spread among a myriad of individuals, is still flourishing, and shows no signs of decline."—*Herbert L. Hawkins, D. Sc., F. R. S., F. G. S., Institution Annual Report for 1939, p. 262.*

Plain Speaking

It is not always that evolutionists speak thus plainly. Oftentimes they seek to avoid making the frank admission that dead matter suddenly came alive. Instead, they generally avoid the point by declaring that we simply do not know how life started. Or perhaps they will push the question back into the cold reaches of interstellar space by suggesting that possibly life was brought to this earth via a meteor. But where did the meteor acquire the forms of life it is alleged to contain? And where did the world from which the meteor came acquire its first forms of life? We have not solved the question by chasing it around over the universe.

But occasionally, as the above question reveals, there is an evolutionist who in very straightforward form tells us that a consistent belief in the evolution theory requires him to believe that somewhere back in the dim ages past the nonliving became living. And that is a remarkable admission for it is made in the face of one of the best-known laws of biology, namely, that life

comes only from the living. The world has long passed the day when men believed in spontaneous generation. When you see any living creature in the world, you are certain that it came from another living creature.

Certainly, if evolution is the story of steadily evolving life forms from the lowliest up to man, then there is no other logical deduction than that life began in some mysterious fashion, contrary to known scientific laws, by dead matter's becoming alive. There are two comments that may properly be made at this point.

Two Comments

The first is this: If the inevitable conclusion to which a theory drives its advocates is a conclusion contrary to evident and demonstrable science, then there is something seriously the matter with the theory. And if we are to hold strictly to the scientific formula that nothing is reasonable that does not conform to the laws that science has discovered, then evolution is self-condemned. Of course, if evolutionists seek to escape the force of this conclusion by saying that different laws and procedures were in operation back there, they have surrendered one of their basic rules for exploring the past. They have always held that the present is the measure of the past, and all the past. In other words, we should project back into the past the same order of things, the same laws of cause and effect, that we now have. How many times they have invoked that rule against Christians when some champion of the Bible has declared that God worked at times in the past in a way different from the ordinary! But you can't get life started without invoking some procedure out of the ordinary.

That brings us to the second comment. If the evolutionist declares that something quite out of the ordinary did happen long ago to start life, he has left the realm of known scientific laws and entered the realm of faith. Faith in his theory forces him to the statement he makes regarding the origin of life. Huxley, who was known as Darwin's bulldog because of his militant championing of the then new evolution theory, was refreshingly frank on this matter of the origin of life. Said he:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. . . . But expectation is permis-

sible when belief is not; and if it were given me to look beyond the abyss of geologically recorded time, . . . I should expect to be a witness of the evolution of living protoplasm from not-living matter. . . . But I beg you once more to recollect that I have no right to call my opinion anything but *an act of philosophical faith."—"Discourses Biological and Geological," pp. 256, 257.*

Two Kinds of Faith

Now what we would like to know is this: Why is philosophical faith entitled to veneration and allegiance, while religious faith is to be ridiculed and spurned as something so alien to our scientific age as to be hopelessly outdated? Faith is faith, and is still the substance of things hoped for, the evidence of things not seen, no matter whether it be philosophical or religious faith.

When it comes to this matter of the beginnings of life on our world, we either entertain a philosophical faith that sees dead matter suddenly becoming animate through some irresistible inner urge, or we entertain a religious faith that sees God speaking and the dust of the earth becoming animate. But there is a further difference between these two kinds of faith that should never be forgotten. Religious faith is really scientific. Unquestionably so. We do not go contrary to the proved laws that govern life. We have a reasonable explanation for the origin of life on our earth—an already living Being has given some of His life that there might be life on our globe. In Him we live and move and have our being.

A Rational Belief

Our belief in an ever-living God is the only rational solution of the mystery of life, whether you discuss its beginnings on this world or on any other world. If life must come from that which is already living, then we must believe in an ever-living Being. That confessedly calls for an act of faith, for the finite mind cannot comprehend so stupendous a truth. But we are aided in this act of faith by the simple proved fact of science regarding living things.

Conversely, we would have to exercise far more faith, a faith that flies in the face of the known facts about life, in order to believe that there is no ever-living Being.

No, Christians have no quarrel with proved laws of science. True science and the Bible are in harmony. But we do challenge theories that pose as science and which are reduced to absurdity when they are carried to their logical end.

The ROCKS Cry Out

Outworn Theories Discredited by Modern Research

by HAROLD W. CLARK

THE gradual acceptance of evolutionary views in the middle of the nineteenth century was due very largely to the influence of Sir Charles Lyell. In 1830 he published his *Principles of Geology,* in which he propounded the uniformitarian hypothesis as a basis for historical geology. This hypothesis is, briefly stated, that known agencies are capable of producing all changes in the earth's surface, if given time enough.

The idea of uniform action does not imply that all changes in the past have taken place at exactly the same rate as they do now. Many variations in the rate of natural phenomena are supposed to have occurred. The primary assumption of the uniformitarian hypothesis is that no supernatural forces have been in action. Those who are agnostic to the existence of a Supreme Being maintain that all natural phenomena have been taking place by their own inherent power since the remote ages. Others, though believers in the existence of God, limit His activities to remote or secondary effects through the systematic action of natural forces, and will not admit the possibility of His interference with the orderly procedure of natural processes. To those two classes of scientists uniform action of nature is the only admissible background for geological phenomena.

The uniformitarian doctrine is not a scientifically demonstrable truth, but rests on purely theoretical assumptions. Records of the action of nature are available for only a few years with any degree of scientific accuracy. Beyond a generation or two we have no authentic records of weather changes, geological changes of even minor importance, electrical, thermal, or other physical phenomena. Accurate records of these phenomena were unknown in the ancient times, or even in the early days of our scientific era. Thus there lies back of the modern period a long unwritten story of the early days of our earth, and we have no means of proving that the rate of change in the past was the same as that now taking place.

Scientists are not always accurate in their estimates of the age of past deposits, since the rate of change is not always to be calculated by the present, and personal opinions vary considerably. Lyell estimated the Niagara gorge to be 35,000

years old, but Hall computed by accurate surveys that it could not be more than 7,000 years old. Other studies indicate that a material reduction in these figures may be allowed. Pottery found thirty feet underground in the Nile basin was estimated to be 13,700 years old, but Roman pottery was afterward found below this. Figuring on the rate of deposit at which Mount Etna now builds its cone, scientists said that it must have taken 14,000 years to build up the seven strata of which it is composed. However, Herculaneum shows six such layers, and we know that it was first buried by Vesuvius in A. D. 79. Conditions on the two mountains are practically identical. Vesuvius deposited all six of its layers in practically a single eruption, while the seven strata of Etna were allowed 2,000 years apiece. The uncertainty of geological chronology is apparent when it is based on such methods as the foregoing cases suggest.

An insurmountable difficulty in the way of estimating the time required for geological changes is the fact that it is impossible to demonstrate them. Physics and chemistry owe their remarkable progress to the fact that they are based on demonstrable principles. Experimental proofs can be given in support of the theories. Only so far as biology follows the same method does it make progress. Geology, on the contrary, seems bound up in its *a priori* theories, and builds up its chronological systems upon purely subjective interpretation rather than depending upon demonstrable data. One apparent reason why geology does not use experimental evidence is the simple fact that experimental evidence cannot be produced. Instead of devoting their attention to gathering practical data, however, many geologists persist in building up elaborate explanations regarding the past ages. Facts that have been obtained from a study of fossil specimens are explained in terms of the long chronology—and all this in spite of the fact that demonstrable proof is difficult and often impossible to find.

One point that is usually overlooked in discussions regarding the past geological phenomena is the difference between the quantity and the quality of the work done. Uniformitarian geologists assume that the present forces could do any amount of work if given time enough, but they overlook the fact that some past changes demand entirely different forces from those we now observe. The forces necessary to pile up the granite rocks of the Sierra Nevadas in California or the Canadian Rockies are immeasurably greater than any we are able to observe today. The gigantic peaks of the Andes, or the Himalayas, with their enormous canyons and deep valleys, could never have been produced by any amount of erosion by either ice or water acting in anything like the way we observe it to act today. The vast burial grounds of mammoths in Siberia and Alaska, or the coal beds of the earth, must have been deposited under entirely different conditions from what we witness on earth at present. Great numbers of such cases could be cited. Uniformitarian geology is a beautiful theory, but it fails to fit the cases that we actually find when we begin to study the rocks of the earth.

The presence of shells on the higher mountains of the earth is plain evidence that those areas were once beneath the sea. There must have been gigantic uplifts in order to throw the sea bottom up to a height of from one to three miles. These facts no one will dispute. But to assume that the forces now in action would be capable of performing this vast amount of geological work is carrying the case far beyond anything that the facts would warrant. The only way uniformitarianism can account for the facts is to assume an unlimited action of natural forces, and this in the face of the difficulty of finding demonstrable proof.

Speaking of the state of affairs prevailing in the current application of geological theories, a noted English authority tells us:

"It is a singular and notable fact, that

while most other branches of science have emancipated themselves from the trammels of metaphysical reasoning, the science of geology still remains imprisoned in *a priori* theories."—H. H. Howorth, *Glacial Nightmare*, Preface.

The more we study geology, the more we are impressed with the truth of the above statement. That *a priori* theories, theories formed in the mind before the actual field conditions were known, are the guide in geological classification is apparent to anyone who has not been deceived by the boasted infallibility of modern science. Notice what a popular textbook on geology says:

"The principle value which the fossils possess for the geologist lies in the assistance which they give him in reconstructing the history of the globe. This they do in several ways.

"(1) In determining Geological Chronology. The most obvious way in which to make out the relative ages of a series of stratified rocks is to determine their order of superposition, for the oldest will be at the bottom and the newest at the top. But this method is of only local application and will not carry us far in an endeavor to compile the history of the whole earth. It cannot enable us to compare even the rocks of different parts of the same continent, for any exposed section is but a small fraction of the whole series of strata. More embarrassing still, strata change their character from point to point, limestone being laid down in one place while sandstone is accumulating in another."—W. W. Scott, *An Introduction to Geology*, page 521.

The method employed to ascertain the relative ages of the various rock strata is outlined for us in the following words:

"Life, since its first introduction on the globe, has gone on advancing, diversifying, and continually rising to higher and higher planes. We need not stop to inquire how this progression has been affected; but for our present purpose it is sufficient to know that progress and change have been unceasing and gradual, though not necessarily at a uniform rate. Accepting, then, the undoubted fact of the universal change in the character of the organic beings which have successively lived on the earth, it follows that rocks which have been formed in widely separated periods of time will contain markedly different fossils, while those which have been laid down more or less contemporaneously will have similar fossils. This principle enables us to compare and correlate rocks from all continents, and in a general way, to arrange the great events of the earth's history in chronological order.

"The only standard yet devised which is applicable to all the world is that founded on the progress of life."—*Ibid.*, page 526.

Little comment is needed on these statements, which might be found in substance in any popular text on geology. It is plainly evident that the whole science of chronological geology is based on the *assumption that evolution has taken place*. Thus we find the geologist and the biologist chasing each other around in circles, the geologist declaring that the rocks have been laid down during long ages because life has been undergoing continuous change and advance, and the biologist declaring that evolution must be true because geological evidence shows the presence of deposits taking millions of years to produce.

A detailed study of the problems involved in the classification of the rocks according to the system outlined by the foregoing quotations reveals the fact that there are almost insuperable difficulties in the practical application of the method. Rocks change their character from place to place, so that the field geologist cannot correlate strata from different parts of the country by their lithological features. He must depend upon the fossils except where different beds of rock can actually be seen to be continuous or in contact with one another.

As we study the evidence from the rocks, it becomes plain that instead of

being a universal law, as many have supposed, uniformitarianism, in spite of its widespread acceptance, is nothing more than a worn-out hypothesis for which there is no proof whatever. In the face of the failure of the uniformitarian hypothesis, modern investigators continue to follow the same theory that was laid down nearly two centuries ago by men who were greatly lacking in detailed knowledge of the world in general. Even as late as 1830, when Lyell gave his theory of uniformity to the scientific world in what is now its generally recognized form, there were less than a thousand fossil plants and animals known. Today we have tens of thousands of specimens from all parts of the world, from all kinds of rocks, and found in all sorts of situations. The rocks are revealing secrets that were never dreamed of when uniformitarian geology was accepted by the scientists.

In spite of the lack of demonstrable evidences for the uniformitarian hypothesis, the average scientist is so completely committed to the popular geological theory that he accepts it without giving due attention to its inherent weaknesses. It has come to pass that in much of the scientific work being done in our universities and other schools for higher education, a vast proportion of the material presented in certain science courses is a mere repetition of theories and speculations rather than data that have been proved by actual experimentation. The result of this stagnation of thought is that graduates go out into teaching positions all over the country, and propagate their theories until the public comes to believe that evolutionary geology, which is based on the uniformitarian hypothesis, is a scientifically demonstrated fact.

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